Leadership Characteristics for Muslim School Leaders in a Multicultural Context in Thailand

Khanittha Saleemad
Asst. Prof., Graduate School, Srinakharinwirot University, Thailand, *khanittha.swu@gmail.com*

Sumate Noklang
Asst. Prof., Graduate School, Srinakharinwirot University, Thailand, *sumate.swu@gmail.com*

Jitra Dudsdeemaytha
Asst. Prof., Graduate School, Srinakharinwirot University, Thailand, *jitradr@gmail.com*

This mixed method study examines the leadership characteristics of Muslim school leaders in a multicultural context and studied the confirmatory factor analysis of leadership characteristics among Muslim school leaders. Using sequential explanatory approach, this research is divided in two phases. The first phase was a qualitative research and gathered data from semi-structured in-depth interviews and group discussions with 15 key informants, including administrators, teachers and parent representatives from a model Muslim school in a multicultural context in Thailand. The combined-level triangulation technique method was used to validate the data and the qualitative data was analyzed through content analysis. The second phase was a quantitative research that conducted secondary confirmatory factor analysis (CFA) through a questionnaire created the results from phase one. One hundred and sixty questionnaires were retrieved from school administrators, teachers and parents at four Muslim schools in a multicultural context in Thailand. The results of this study found that there were five leadership characteristics for Muslim school leaders in a multicultural context, including gentleness, justice, flexibility, tolerance, and interpersonal relationships. The five characteristics of Muslim school leaders in a multicultural context were in harmony with the empirical data with factor loading scores between .83-.96 and a factor loading matrix between .68-.86. The results demonstrated that the item corresponded with the empirical data and the five factors of leadership characteristics can be utilized for training school leaders in a multicultural context in Thailand.

Keywords: school leadership, Muslim school leader, multicultural context, leadership characteristics

INTRODUCTION

The qualities of a leader affect the operational efficiency of an organization, especially in the field of education. Many scholars have pointed out that the effectiveness of a school mostly depends on effective leadership. (Laila, 2015; Gunter, 2001 and Macbeath, 1998). Globalization has had a significant impact on leadership, leadership styles and what some consider being the characteristics necessary to lead in a multicultural setting (Abu-Tineh, Khasawneh, Al-Omari and Aieman, 2008; and Thorn, 2012). Munardji, Kholis, & Mufidah, (2020), Knap-Stefaniuk (2020) and Noklang (2020) proposed that leaders in multicultural environments must ensure that followers from different cultural backgrounds accept each other differences and different values, to learn mutual respect and tolerance and desire to understand other cultures. Due to the complexity of institutions that are changing because of globalization, leadership competencies are necessary (Abu-Tineh, Khasawneh, Al-Omari and Aieman, 2008).

Contreras proposed that "Training and development of leaders . . . has come to need refocusing to mediate the new diversity that is characteristic of our at-risk schools" (1992, p. 160-161). Schools that do not respond thoughtfully and effectively to changing student populations are "at risk," in the sense that they risked failing to provide a secure and respected learning environment, as well as a meaningful and challenging education for all students. While we are all responsible in a larger sense for ensuring that schools do not fail in these ways, no one is more aware of this obligation than individuals in school leadership positions (Henze, Katz, Norte, Sather, and Walker, 2001). Hence, the role of leadership in multiculturalism has become a must in modern management.

In Thailand, a global awareness of multicultural, mutual respect, and acceptance to subordinate groups, and all are considered foundations for peace in the country. Currently, the awareness of social pluralism has led to a major cultural shift away from policies of assimilation to the introduction of multiculturalism in Thailand (Chanarnupap and Tongkachok, 2017). Since 1928, the Ministry of Education allows non-Buddhist private schools to operate without any religious restrictions. This includes schools formed by missionaries and Muslims. At times, these schools also mutually accept students who are not from their religious background. In a way, these practices reflect the multicultural nature that exists within Thai society (Arphattananon, 2018).

However, with an amount of only 4.2% Muslim people in the country, there are about 300 Muslim private schools that integrated mainstream curriculum and Islamic curriculum opening for Muslim students only and less than 10 Muslim schools operated for students in general. These schools run by Muslim leaders and teach only mainstream curriculum. Consequently, Muslim school leaders in a multicultural context face more challenges than other school leaders in order to create harmony and acceptance from parents and the community.

Despite the importance of leadership to improve school efficiently, studies on leadership characteristics in the multicultural context remain few, especially in Thailand. Most previous studies, such as those conducted by Sungtong (2008), Damsab, Buddhicheewin, and Dhammasaccakarn (2019), and Somphong, Niamted, Sungtong,

and Chusuwan (2016) were focused on Buddhist school leaders in public schools with a multicultural context. Therefore, it is necessary to deepen and enrich the study of Muslim school leaders administered in a multicultural context. This study aims to fill this gap and explored the characteristics of Muslim school leaders. The results of this study should help in the development of a list of educational leader characteristics for future school administrators in a multicultural context.

Research Objectives

The objectives of this study were as follows: (1) to examine leadership characteristics for Muslim school leaders in a multicultural context in Thailand; and (2) to study confirmatory factor analysis of leadership characteristics for Muslim school leaders in a multicultural context in Thailand.

Conceptual framework

In a multicultural context, identity is emphasized as inclusive rather than exclusive. Individuals are expected to deal with cultural connections and possible tensions in the diverse multiculturalism of today's world. Cultural exchange should be viewed as a source of enrichment rather than a cause of conflict. Thailand's multicultural society paradigm is pluralistic and multicultural, emphasizing the importance of cultural diversity. Individuals from other cultures maintain their unique cultural characteristics, while the public realm examined group identity. The majority of the members are required to be familiar with specific indicators, ways of life, and minority behavioural patterns, whereas minorities are expected to be familiar with the dominant culture (Leena, Jelena, and Julia, 2004).

The conceptual framework of educational leadership is based on Bass and Avolio (1994) Transformational leadership theory, which principals can use as a paradigm to lead by example. It places a high priority on forming strong community relationships that motivated both students and teachers to attain higher levels of success. According to Bass and Avolio, relationship development is a fundamental component of the activities of educational institutions. In the field of education, transformational leadership encouraged students to achieve their full potential. One of the benefits of transformational leadership theory is that it utilizes the resources of all members of the school community, particularly staff and teachers. A truly transformational leader is a motivator who aspires to help their employees become better versions of themselves.

In many cases, the concepts of educational leadership are grounded in Western perspectives and practices, which may not cover certain aspects of Muslim schools. It is important that a concept of Islamic values and education experiences are employed to reduce the knowledge gap (Shah, 2006). In order to address this issue, the researchers employed a leadership competency model for Islamic school leaders created by Saleemad (2015). She stated there are five dimensions of leadership competency for Islamic schools. The first one is self-management. The leaders should be good role models that observe the Islamic value system and are aware of the situations around them. The second dimension is organizational development. Leaders should provide a positive environment for staff and always find a way to improve their organization. The

next dimension is related to people. Educational leaders should have a great relationship with students, along with people in the community. The fourth dimension is acquiring knowledge. Not only are educational leaders required to have vast knowledge of the educational curriculum, they should involve the evaluation and assessment of the school curriculum. At times they may provide helpful information to improve the existing program. The last dimension is leading and managing. Islamic Educational leaders cannot act alone. It is important that they practice "SHURA" as part of their management skills. On top of that, they encourage others to give feedback or to empower teachers to take charge when necessary. Furthermore, resource management and evaluation of their school performance are also an essential part of being educational leaders. Based on the previously mentioned concepts, the researchers were able to create a questionnaire and interview questions to collect data from the key informants.

METHOD

Research Design

Studies about leadership are not high in number and the majority were made using quantitative methods. (Kıranlı Güngör, 2018). In order to attain more data for this study, and employed exploratory sequential mixed methods design. The design collects quantitative data in the first phase, analyzes the results, and then uses the results to build on the second, quantitative phase. (Creswell, 2010). This study aimed to find answers for the research objectives and was divided to two phases. In the first phase, the qualitative method was used to examine leadership characteristics for Muslim schools in a multicultural context and the second phase used the quantitative method, aimed to study confirmatory factor analysis of leadership characteristics for Muslim school leaders in a multicultural context.

Phase I (Qualitative Method)

A total of 15 key informants were used for purposive sampling (Patton, 1990; Suter, 2012). These key informants included two school principals, six teachers, and seven parent representatives from Muslim schools in Thailand. The selection criteria were as follows: (1) the school was a Muslim best practice school that contained at least 20% of students from other religious backgrounds and was awarded outstanding school by the Ministry of Education in the past ten years; (2) for the school principal and teachers, they must have at least ten years of experiences in Muslim schools in a multicultural context; (3) parent representatives must have at least two years of experience with Muslim school principals and teachers. The exclusion criteria were (1). The Muslim Schools in a Multicultural Context that have less than 20 percent of students from other religious background; and (2) schools that do not use the core curriculum from the Ministry of Education.

The researchers conducted in-depth interview and focus group discussion using semi-structural questions for examining the leadership characteristics of Muslim schools in a multicultural context. The combined-level triangulation technique method was used to

validate the data. The data collection procedures are as follows: (1) in-depth interviews with two school administrators; (2) following the in-depth interviews, the researchers also conducted group discussions with six teachers, and seven parent representatives; and (3) by combining the results of the in-depth interviews and group discussion, researchers were able to synthesize the factors related to leadership characteristics for Muslim school leaders through content analysis.

Phase II (Quantitative Method)

This phase aimed to analyze the secondary confirmatory factor analysis (CFA) of the leadership characteristics of Muslim school leaders in a multicultural context. CFA is a type of multivariate analysis that is used to test concepts using a variety of measured indicators (Tabachnick & Fidell, 2007). The 160 research samples were selected by simple random sampling with the criteria that Muslim schools in a a multicultural context in Thailand have more than 20% students from other religions background at the time of the study. The samples were school administrators, teachers, and parent representatives from four Muslim Schools. There were 40 participants in each school, who were encouraged to participate in the study with a total of 160 research samples. A Linkert-scale questionnaire based on the factors gathered in Phase I was used to collect data, which was distributed to participants through email and postal. 160 questionnaires (100%) were completed and returned. This questionnaire employed an item objective congruence approach (IOC) between 0.8-1.0 on all items, with five experts. All items were 0.80 or higher respectively for reliability by Cronbach's Alpha Coefficient. The data was analyzed by frequency, mean, standard deviation, and secondary confirmatory factor analysis.

FINDINGS

In Phase I, the results of in-depth interviews and group discussion with school administrators, teachers, and parent representatives of a model Muslim school, the researchers found five characteristics related to educational leader for Muslim school in a multicultural context. These characteristics are as follows:

Table 1

Characteristics for a Muslim school in a multicultural context in Thailand

Gentleness	Leaders should present themselves in a way to make those around them feel comfortable. Furthermore, they should have good intentions for their staff and provide them with kind support.
Justice	It is important that educational leaders to be fair-minded person and always listen to the opinions of others. They should not take advantage of their students or colleagues and treat everyone equally.
Flexibility	Leaders have to be able to adapt to all of the changes in their work environments. In addition, they must have backup plans, be a change agent in their school, highlight important priorities, and use the most up-to-date information to make decisions.
Tolerance	Another crucial aspect of being educational leaders is the acceptance of the opinions of others, be respectful of others, promote cooperation and harmony, and understand diversity within schools.
Interpersonal Relationship	Effective communication and strong interpersonal skills are essential for educational leaders. An empathic and friendly leader can create a positive environment in school, which makes people feel comfortable to express their opinions.

The qualitative data from the first phase shows that there were five important characteristics which school leaders in the multicultural context should obtain. These factors indicated stakeholder reactions to the idea of school leaders who promote mutual respect and a multicultural learning environment.

In Phase II, the factors gathered from Phase I was analyzed using secondary confirmatory factor analysis in order to confirm the factors of leadership characteristics for Muslim schools in a multicultural context (showed in Table 2 and Figure 1)

Table 2
Results of the secondary confirm factor analysis of leadership characteristics for Muslim school leaders in a multicultural context (n = 160)

Question no.	Questions	Factor Loading λ	Error θ	t	R^2
Gentleness (gent) ρ_c =.87 ρ_v =.63)		.83	.04	8.25	.96
gent1	Gentle manner	.68	.53	-	.47
gent2	Compassion towards others	.83	.31	11.55	.69
gent3	Polite gestures and wish to make others happy	.83	.31	9.29	.69
gent4	Express kindness to people around them	.84	.29	9.36	.71
Justice (just) ρ_c =.82 ρ_v =.54)		.95	.09	10.11	.91
just5	Fair-minded	.74	.45	-	.55
just6	Selfless	.74	.45	9.26	.55
just7	Rational decision making	.74	.45	9.28	.55
just8	Treat all students equally	.74	.45	9.24	.55
Flexibility (flex) ρ_c =.85 ρ_v =.59)		.85	.28	8.57	.72
flex9	Reciprocal	.70	.50	-	.50
flex10	Adaptive performance	.78	.40	8.92	.60
flex11	Make decisions based on multiple sources	.83	.30	9.46	.70
flex12	Flexible planning	.77	.41	7.98	.59
Tolerance (tol) ρ_c =.87 ρ_v =.57)		.95	.11	9.87	.89
tol13	Listen to the opinions of other people	.73	.47	-	.53
tol14	Accept the opinions of others	.74	.46	11.44	.54
tol15	Respect others	.80	.36	9.94	.64
tol16	Understand that everyone has different experiences and aptitude	.75	.44	9.25	.56
tol17	Can work with people from different beliefs without any problem	.79	.38	9.73	.62
Interpersonal relationship (rela) ρ_c =.86 ρ_v =.55)		.96	.09	9.42	.91
rela18	Have good communication skills	.70	.51	-	.49
rela19	Friendly with everyone	.69	.53	9.27	.47
rela20	Positive smile	.69	.53	8.17	.47
rela21	Perform duties in a way that promotes good understanding between others	.86	.26	10.05	.74
rela22	Able to communicate effectively with others	.79	.38	9.28	.62

Chi-Square = 206.55, df = 189, p-value = .00047 ; Chi-Square / df = 1.09 ; RMSEA = .049; RMR = .024 ;SRMR =.046; CFI= .99 ; GFI = .97 ; AGFI = .93 ; CN = 229.63
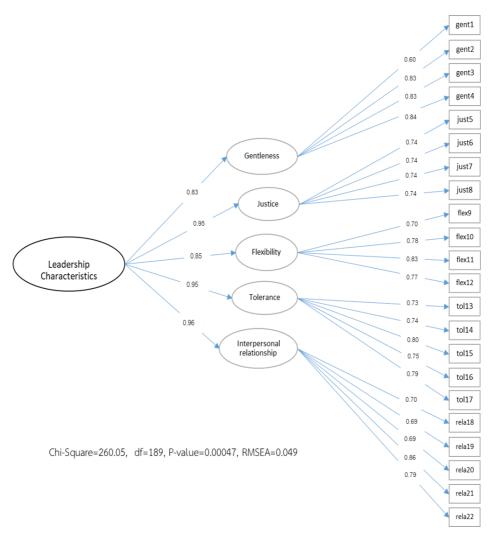
Figure 1
The factor analysis of adjusted model

From Table 2 and Figure 1, the examination of the distribution of empirical variables or key indicators through Chi-square, indicated that most factors were normally distributed. The Pearson's Correlation Coefficient indicated that relationships between all factors were less than .80 ($r < .80$), which implied that there was no multicollinearity problem between independent variables.

To conduct the secondary confirmatory factor analysis, the researchers constructed a covariance matrix. The matrix was used to analyze the data in accordance with the

hypothetical model, which was designed based on literature reviews and qualitative data gathered from in-depth interviews. The results indicated that the hypothetical model was not correlated with the empirical data based on the following statistical criteria: Chi-Square = 445.54, df = 204, p-value = .00000, Chi-Square / df = 2.18; RMSEA = .086; RMR = .029; SRMR = .057; CFI= .97; GFI = .80; AGFI = .75; CN = 88.35. Due to the low factor loading score between observed variables and common factors, the researchers had to make some adjustments to a post hoc model. By relaxing certain error variances among items, the new adjusted model was tested accordingly and appeared to fit well with the empirical data. Thus, researchers decided to accept the new factor loading scores.

The results of the secondary confirmatory factor analysis of leadership characteristics for Muslim school leaders in a multicultural context provided useful information for researchers. The highest loading factor was an interpersonal relationship with a factor loading score of .96. The factors with the second highest loading factors were justice and tolerance, with a factor loading score of .95 for both. The difference between the highest loadings and the second highest loading was on .01, which was not a large gap. These factor loads indicated that interpersonal relations were the most significant part of forming rapport with others.

DISCUSSION

The integration of qualitative and quantitative findings has led to the establishment of the notion that there are five vital leadership characteristics for Muslim school leaders in multicultural context in Thailand. The five characteristics were gentleness, justice, flexibility, tolerance, and interpersonal relationships. The alignment of these research findings and the core idea of cultural competence was a crucial discovery. Cultural competence is presented in three key components (Bean, 2006 and Liu, Gill, and Li, 2020). The first component is the affective component, which "tolerance" fits into, including attitudes such as sensitivity, respect, resilience, openness to difference, and aids in the development of positive cross-cultural relationships.

The second component is the cognitive component, or learning about cultural differences or similarities, which goes along with the idea of being "flexible" is based on the idea that prior knowledge of cultural differences aids the development of stronger connections and the avoidance of cross-cultural misunderstandings. The third is the behavioral component and can range from individual verbal and non-verbal skills, as well as skills in working with interpreters, to broader community development skills, or even policy development skills. The qualities of gentleness, justice, flexibility, tolerance, and interpersonal relationships represent behaviors that are required for cross-cultural communication.

These five factors were also used to characterize transformational leadership, which is linked to the characteristics required to lead in a varied or multicultural environment. This looks to be extremely essential because these are vital qualities for a leader to have in order to lead a multicultural workplace, where people from many cultures are mixed together (Homrig, 2001; Shankman and Allen, 2008; Arredondo, 2008; Bowers, Marks

and Printy, 2009; Shields, 2010; Basham, 2012; Stevens, 2012). Leaders with "multicultural personalities" have personalities that score high on dimensions of cultural sensitivity, social initiative, and open-mindedness when measured. (Van Woerkom and de Reuver, 2009; Paulienė, 2012; James, Judith, & Efosa, 2015). This is important to note because it appears that leaders who are successful within a multicultural setting tend to have certain characteristics.

A significant issue to highlight is that none of the main informants mentioned the process of raising awareness of cultural diversity. It seems that cultural differences are not issues to be overly concerned about. One of the administrators pointed out: "We treat our pupils as if they were our children, allowing them to practice their religions and treating them equally regardless of their background, as well as our diverse teachers and parents". Consequently, there was no program or training on raising multicultural awareness in this school. Arphattananon (2018) and Donnie & Joseph (2021) supported the idea that a key person can help to create an atmosphere of harmony and acceptance in school is the educational leader and management system that treats everyone equally, regardless of their cultural or ethnic background.

Accordingly, the results are not in line with a previous research studied the multicultural communities and school administration in Thailand (Wongyam, Suksodkaew and Intarak, 2017; Chongcharoen, 2020). These studies found that the leaders of educational institutions should enhance awareness of cultural identity; acquiring foundational understanding; seeking multicultural experiences; consolidating learning; and having a multicultural learning process. Most of the school leaders in Thailand are Buddhist, and may have little understanding of other religions or minority groups. While Muslim school leaders do not need be trained or raise multicultural awareness because they learned about Buddhist beliefs and practices through Thai textbooks, news, and national events.

CONCLUSION

This research aimed to explore the leadership characteristics of Muslim school leaders in a multicultural context and studied the confirmatory factor analysis of leadership characteristics of Muslim school leaders. The findings highlighted the significant characteristics required by school leaders in order to ensure harmony and acceptance from parents and the community and to develop themselves in terms of cross-cultural communication and management. This study has clear implications for further research and may be able to utilize it for leadership training. The conclusions of this study add to prior studies on leadership characteristics, and which leadership characteristics are more applicable for multicultural school environments in general, as well as international schools. Practically, this has clear implications for school leaders and policy makers. First, school leaders who operate in a multicultural context should enhance their characteristics in order to cope with the unique settings of every workplace. Second, policy makers need to support leadership training for every school administrator in a multicultural school setting. Because this study was limited in scope, it is critical that there should be more research performed on leadership characteristics that would foster

multicultural schools, not only private schools, but also in public and international schools. Therefore, further research needs to examine leaders at various schools in Thailand. In addition, these schools were an elementary and a middle-school level and further research needs to take place at the high school and higher education levels.

REFERENCES

Sungtong, E. (2008). *Muticultural Leadership of Public School Principals in the Three Southern Border Provinces*. http://kb.psu.ac.th/psukb/handle/2010/8416

Arredondo, P. (2008). Using professional leadership to promote multicultural understanding and social justice. *Journal of Pacific Rim Psychology*, 2(1), 13-17. DOI: 10.1375/prp.2.1.13.

Arphattananon, T. (2018). Multicultural Education in Thailand. *Intercultural Education*, *29*(2). DOI: 10.1080/14675986.2018.1430020.

Basham, L. M. (2012). Transformational Leadership Characteristics Necessary for Todays Leaders in Higher Education. *Journal of International Education Research (JIER)*, *8*(4), 343-348. DOI: 10.19030/jier.v8i4.7280.

Bean, R. (2006). *The effectiveness of cross-cultural training in the Australian context*. Canberra: Department of Immigration and Multicultural Affairs.

Bowers, A.J., Marks, H.M. & Printy, S.M. (2009). Integrated leadership: How principals and teachers share transformation and instructional influence. *Journal of School Leadership*, 19(5), 504-532. https://eric.ed.gov/?id=EJ916086.

Chongcharoen, K. (2020). *Multicultural Leadership and the Role of Thai School Leaders.* 54th International Academic Virtual Conference, Prague. DOI: 10.20472/IAC.2020.054.008.

Chanarnupap, S.and Tongkachok, T. (2017). Multiculturalism and Its Impacts in the Deep South of Thailand: A Case Study of the Christian Community in Pattani *Thammasat Review*, *20*(2), 85-102. DOI:10.14456/tureview.2017.11.

Contreras, A.R. (1992). Thinking differently about leadership development in a culturally plural society. In H. Waxman, J. Walker de Felix, J. Anderson, & H. Prentiss Baptiste Jr. (Eds.), *Students at risk in at risk schools: Improving environments for learning* (pp. 160-173). New York: Corwin.

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage.

Creswell, J. W., & Plano Clark, V. L. (2017). *Designing and methods research* (3rd ed.). Thousand Oaks, CA: Sage Publications conducting mixed

Damsab, Y., Buddhicheewin, N., and Dhammasaccakarn, W. (2019). Leadership Development of School Administrators in the Context of a Multicultural Society.

Journal of Education Studies, Chulalongkorn University, *47*(1), 272-293 https://so02.tci-thaijo.org/index.php/EDUCU/article/view/198836.

Donnie, A. & Joseph, M. V. (2021). Leadership in a culturally diverse environment: perspectives from international school leaders in Malaysia. *Asia Pacific Journal of Education, 41*(2). DOI: 10.1080/02188791.2020.1732295.

Gunter, D. M. (2001). *Leaders and Leadership in Education*. London: Paul Chapman Publishing.

Henze, R., Katz, A., Norte, E., Sather, S. E, & Walker, E. (2001). *Leading for Diversity: How School Leaders Promote Positive Interethnic Relations.* UC Berkeley: Center for Research on Education, Diversity and Excellence. Retrieved from https://escholarship.org/uc/item/9g91h7ff.

Homrig, C.M. (2001, December 21). *Transformational leadership*. Retrieved from http://leadership.au.af.mil/documents/homrig.htm.

James, B., Judith, A., & Efosa, O. (2015). Transforming Leaders Through Cultural Intelligence. *Global Journal of Business Research*, *9*(2), 23-40. https://www.theibfr.com/download/gjbr/2015_gjbr/gjbr-v9n2-2015/GJBR-V9N2-2015-3.pdf.

Kıranlı Güngör, S. (2018). Content Analysis of Theses and Articles on Ethical Leadership. *International Journal of Instruction*, *11*(4), 901-920. DOI: 10.12973/iji.2018.11457a.

Knap-Stefaniuk, A. (2020). The Role of Leadership in Managing Multicultural Teams. Polish Managers' Point of View: Preliminary Research. *Studia Paedagogica Ignatiana*, *23*(3), 43-60. DOI: 10.12775/SPI.2020.3.002.

Laila, A. (2015). The Effective School: The Role of Leader in School Effectiveness. *Education Research and Reviews*, *10*(6), 695-721. DOI: 10.5897/err.2014.1986.

Leena, L., Jelena, P. and Julia, S. (2004). *Identity in Multicultural and Multilingual Contexts.* http://www.cicea.eu/docs/GUIDELINES/general/guidelines-04.pdf.

Liu, J., Gill, E., & Li, S. (2021). Revisiting Cultural Competence. *The Clinical Teacher*. *18*(2), 191-197. DOI: 10.1111/tct.13269.

Macbeath, J. (1998). *Effective School Leadership Responding to Change*. London: Paul Chapman Publishing Ltd.

Munardji, Kholis, N., & Mufidah, N. (2020). Community Multicultural Integration Pattern in Environment-Based Learning. *International Journal of Instruction*, *13*(1), 101-124. DOI: 10.29333/iji.2020.1317a.

Noklang, S. (2020). The Development of Self-Directed Learning skills of Teacher Candidates through Community-Based Recreation Program. *Participatory Educational Research, 7*(3), 217-229. DOI: 10.17275/per.20.43.7.3.

Patton, M.Q. (1990). *Qualitative evaluation and research methods*. (2nd ed.). Beverly Hills, CA: Sage Publications.

Paulienė, R. (2012). Transforming leadership styles and knowledge sharing in a multicultural context. *Business, Management and Economics Engineering*, *10*(1), 91-109. DOI: 10.3846/bme.2012.08.

Saleemad, K. (2015). Leadership Competency for Islamic School Leaders. *International Journal of Humanities and Management Sciences (IJHMS),* 3(2), 86-88. Retrieved from http://www.isaet.org/images/extraimages/P315201.pdf.

Shah, S. (2006). Educational leadership: an Islamic perspective. *British educational research journal, 32*(3), 363-385. DOI:10.1080/01411920600635403.

Shields, C.M. (2010). Transformational leadership: Working for equity in diverse contexts. *Educational Administration Quarterly*, *XX*(X), 1-32. DOI: 10.1177/001316X10375609.

Shankman, M.L. & Allen, S.J. (2008). *Emotionally intelligent leadership: A guide for college students.* San Francisco, CA: Josey-Bass.

Stevens, Jeff. (2012). *Transformational Leadership in a Multi-Cultural Environment in the United States.* 16th Annual International Leadership Association Conference: Denver, Colorado, Volume: Fall 2012. DOI: 10.13140/2.1.1375.8409.

Sutter, W.N. (2012). *Introduction to educational research: A critical thinking approach* (2nd ed.). Thousand Oaks: Sage Publications.

Tabachnick, B. G., & Fidell, L. S. (2007). *Using Multivariate Statistics (5th ed.).* NewYork: Allyn and Bacon.

Thorn, I.M. (2012). Leadership in international organizations: Global leadership competencies. *The Psychologist-Manager Journal*, *15*, 158-163. DOI: 10.1080/10887156.2012.701130.

Somphong, W., Niamted, W., Sungtong, E., and Chusuwan, R. (2016). School Administration for a Multicultural Society in Three Southern Border Provinces. *Hatyai Academic Journal. 14*(1), 97-106. https://so01.tci-thaijo.org/index.php/HatyaiAcademicJournal/article/view/82380/65468.

Van Woerkom, M. & de Reuver, R.S.M. (2009). Predicting excellent management performance in an intercultural context: A study of the influence of multicultural personality on transformational leadership and performance. *The International Journal of Human Resource Management, 20*(10), 2013-2029. DOI:10.1080/09585190903175589.

Wongsurawat, K. (2017). The Governmental Reform of the King Rama V: Experiences in Visiting Singapore, Java and India. *Governance Journal*, *6*(1). https://so01.tci-thaijo.org/index.php/gjournal-ksu/article/view/88481/69566.

Wongyam, K., Suksodkaew, W & Intarak, P. (2017). The multicultural communities school administration in Koh Muaeng Phranakhon Si Ayutthaya. *Suan Dusit Graduate School Academic Journal, 3*(3),110-125.